

Robertson (Gibson)
S O M E
M A N A C L E S

F O R *4175. de. 43*

A Mad Priest:

O R,
A N I M A D V E R S I O N S
O N

William Jameson's Preface to a Book,
lately Published by him,

C A L L E D,

Nazianzeni Querela.

Dr. *Burnet's* History of the Rights of Princes,
Preface, page 44.

*It is not to be denied, that it were better there
were no revealed Religion in the World, than
that Mankind should, by its Influences, be so
vitiated, as to become more Barbarous and
Cruel, than it would be, if acted by no higher
Principles than those are with which Nature
inspires Men.*

Printed in the Year 1700.



S O M E
M A N A C L E S
F O R
A Mad Priest, &c.

To all the Unbyassed and Free-spirited Inhabitants of the Kingdom of Scotland.

Friends,

TO you I must address my self, having to do with an Adversary, who knoweth no limits to his licentious Pen, but *Quicquid in buccam venerit*, whatsoever comes to his Noddle, if he but thinks it can defame his Neighbour, forth it goes, never regarding whether true or false.

I hope there is no good Patriot, but is at present, together with me, Lamenting the woful Condition of his Native Country, which hath, for some Years past, groaned under the Hand of a justly provoked God, whose Anger is not yet turned away, but his Hand is stretched out still: Yea, and the want of Bread hath so far prevailed, that Parents have exposed their Children, and Children their Parents, to die at their Neighbours Doors, without pity. Yet in the mean time, our *Clergy* are feeding on the Fat, and cloathing themselves with the Wooll, without fear; and living upon that which (even after the Church began to degenerate) was, by the *Clergy* themselves, called *The Patrimony of the Poor*: See Doctor *Burnet's* History of the Rights of Princes, &c. from page 113, to page 145.

Is this a time, pray consider, (when *Protestants* are Persecuted in *France*, in *Savoy*, and as our Letters bear, even in the *Cantons* of *Switzerland*) for this wanton Scribbler to be widening Breaches at home, and railing on all *Protestants*, except his own Fraternity, as he hath now done in two Books successively? Or is it not rather a time for Protestant Princes to look about them, and for the Inhabitants of this Nation to be humbling themselves before the Lord, that he may avert his Judgments? In which the *Clergy* ought to have been Patterns to others. And our Author had certainly been better employed, to have been Mourning in Sackcloth for his own, and the Sins of the Nation, than in writing Books, to beget Hatred and Animosities among Friends and Neighbours.

Philo Judeus tells us, ' That Religion is the most effectual Charm to procure Love ; and that the Worship of one ' and the same God, is the most Indissolvable Bond of ' Friendship. But our *Clergy* have made it the only Makebate, and the ground of Malice, yea, of capital Enmity, if there be but the most minute Difference from the National Religion, though it be but in Circumstances, or Modes of Worship.

Now among these, who profess Christianity, albeit some who hold all the Essentials and Fundamental Articles of the Christian Faith, yet may be mistaken in some Circumstances, and may err in smaller Matters ; are they therefore to be Persecuted, Hated and Reproached? No surely : *Errantis pœna est doceri*, (i. e.) The Punishment due to him that erreth, is, to be Instructed. And *Seneca*, in his Book *De Ira*, saith, *Lib. 14.* ' No wise Man ever hated him that ' erred ; for if so, he must necessarily sometime hate himself. He that is Ignorant ought not to be ill treated, or ' accused ; but it is fit he should be instructed in that whereof he is Ignorant.

It very observable, how mildly *Augustine* dealt with the *Manichees* : ' Let them rage against you (saith he) who are ' ignorant with what Labour and Sweat a Man finds out the ' Truth, (which is but one) and how difficult it is to decline Errors, (which are infinite.) Let them rage against ' you, who know not how rare, and how hard a matter, it ' is to overcome all carnal Conceits, by the Serenity of a ' pure Mind. Let them rage against you, that apprehend not ' with

with what difficulty the Eye of our inward Man is so strengthened, as to be able to behold the Beauty and Splendor of its own Sun. Let them rage against you, who have not experimentally learned how many Sighs and Groans it will cost, before a Man can attain to the Knowledge of God in the least Degree. Lastly, let them rage against you, who can presume that they are without Errors themselves: As for me (*saith he*) I neither can nor dare.

This is indeed modest, and speaks forth a Christian Spirit, according to that of the Apostle, *Reckere such an one in the Spirit of Meekness*, &c. Whereas our Religious Controversies at this day breathe nothing but Hell, Death and Destruction: And as one said, *The Opprobrious Name of Heretick, is become as common among our Clergy, as Son of a Whore, is amongst our Huffing Gallants: Not that any of them pretend to Infallibility more than Augustine did; yet they will impose their Creeds and Models of Discipline as Imperiously, and with as much Violence as the Pope doth his.*

Sozomen reckons up nine Creeds made in a few Years; And *Hilary*, Bishop of *Poitiers*, saith, *We Decree every Year of the Lord a new Creed, nay, every Change of the Moon our Faith is altered*, &c. He concludes with saying, *That the Christians were torn in pieces by themselves.*

The Changes I have seen in my time, from the Year 1638, unto this present Year 1693. are so Notour, I need not recount them: I shall therefore instance but one: After the *Independants* had got into the Saddle, and *Presbytery* was brought low, They lowred and grudged, repenting what they had done against the King, and would fain have washed their hands of his Blood: But soon after, when *Oliver* had set up himself Protector, and had struck in again with *Presbytery*, and had allowed them their Tythes, which the little Parliament endeavoured to dismount: then the Pulpits rung with Encomiums upon *Oliver*, he was no less than our *Moses*, our *Joshua*, and his Son *Richard* our *Solomon*, reserved from Blood, to build the Temple of the Lord: Nevertheless, in a very little time after, all this is hushed, and a new Change comes in with King *Charles* the Second: And it is yet fresh in the memories of Men, how few of our *Presbyterian Priests* stood firm.

It is recorded, That when Queen *Mary* of England died, there were One and Twenty Hundred of the Popish Clergy in

England, who had entered into Orders, and that of all this vast number, there were but One Hundred and Twenty who stuck to their Principles when Queen *Elizabeth* came to the Crown.

Is it not to be presumed, That the Inconstancy of such Changlings, is a great cause of the Atheism and Irreligion which now overflows the Land?

If the Controversies of this present Age were for matters truly necessary to Salvation, they were more tolerable; but it is manifest, that all the Particulars in which Men differ, who profess the Name of Christ, are in themselves of no Consequence, in respect to Salvation; for as a late Writer saith, *If it be temperately considered, there is not one particular, that if it had never been controverted, or so much as thought of, had been at all a prejudice to our following the true and plain Rules of Christianity.* Nor can the Belief, or dis-Belief, of any of these disputed Particulars (betwixt the *Presbyterians* and *Episcopalians*.) be reputed any part of the necessary Faith.

As for us the People called *Quakers*, What bitter Invectives, malicious Slanders and Reproaches, have we been loaded with, by three *Presbyterian* Priests successively, viz. *Robert Macquar*, *John Brown* and *William Jameson*, their own Books bear Witness: What have we done to deserve all this? What can they charge us with, either Blasphemy against God, Treason against the King, or Immorality towards our Neighbours? No surely: All they can charge us with, is, That we cannot believe all that a *Presbyterian* Priest saith, and are not willing to pin our Faith to another Man's sleeve: And to be short, it is for *Luther's* unpardonable Crime, That we have opened our Mouths against the Ambition and Avarice of the Clergy, as he did against the Pope's Crown, and the Monk's Bellies: For this we are much exposed.

I shall add here a Note of a Sermon, preached by Dr. *Tillotson*, late Arch-Bishop of *Canterbury*, in his Sermon upon *Luke 9. Chap. and vers. 55, 56.* He tells us, ' That our Saviour came to discountenance all Fierconels, Rage and Cruelty of Man, to restrain that Furious and Unpeaceable Spirit, which is so troublesome to the World, and is the cause of so many Mischiefs and Disorders in it; He came to introduce a Religion, which consults not only
' the

' the Eternal Salvation of Mens Souls, but also their Tem-
 ' poral Peace and Security, their Comfort and Happiness
 ' in this World. For when once Religion comes to supplant
 ' Moral Righteousness, and to teach Men the absurdest
 ' things in the World; to Lye for Truth, and Kill for God's
 ' Sake; when it serves for no other cause, but to be a Bond
 ' of Conspiracy to inflame the Tempers of Men to a great-
 ' er Fierceness, and to set a keener Edge upon their Spi-
 ' rits, to make them ten times more the Children of
 ' Wrath and Cruelty, than they were by Nature: Then
 ' surely it loses its Nature, and ceases to be Religion;
 ' for let a Man say worse of Infidelity and Atheism if
 ' he can.

I intreat my *Presbyterian* Country-men, that in calmness
 of Spirit, and in the cool of the Day, they may consider,
 and compare their own Practices, with these fore-cited Do-
 ctrines, and see whether this Author, and their Champion,
 hath done more hurt to the cause, or benefit to himself, by
 such a Rhapsody of Ranting.

I have cited (for the most part) Bishops, for two Rea-
 sons:

First, Because the *Presbyterians* pretend to be a more Pure
 and Pious People than they, and yet it seems to me, that
 the Charity of these Bishops is a far more Excellent and
 Christ-like Vertue, than all the Faith our *Presbyters* pre-
 tend to; For let them have Faith to remove Mountains;
 if they want that *Charity* which *suffereth long, and is kind,*
envieth not, vaunteth not it self, is not puffed up, is not easily
provoked: Beareth all things, endureth all things; They will
 be found but *Sounding Cimbals* and *sinkling Brass*. Let
 them therefore betake themselves to other methods, for
 certainly these will never do their business: They must
 be weak Men who will be scolded out of their Religion;
 and assuredly Force will never beget Faith.

Secondly, Because I know nothing so fit to restrain the
 extravagancies of a furious *Presbyter*, as the Authority of a
Bishop; and if our Author had been subjected to the Autho-
 rity of a prudent and moderate Overseer, The World had
 never been troubled (as himself words it) with such
 Trash.

The *Arians* were the first that called in the Civil Power to their assistance against their Adversaries, and that endeavoured by Force, Stripes, Imprisonments, and false Accusations, to draw such unto themselves, whom they could not win with strength of Arguments; thereby (saith *Athanasius*) plainly declaring how little of Piety and true Devotion there was among the Professors of that Doctrine. *But as then, he that was born of the Flesh persecuted him that was born of the Spirit, even so is it now,* Gal. 4. 29.

What ye can gain upon the plain by Preaching, and the strongest Arguments ye can produce from Scripture and sound Reason, take it and welcome: But henceforth forbear to use such unworthy Methods, as have been condemned by sober Christians in all Ages: As *Gregory* the Bishop of Rome, *Nova & Inaudita est ista prædicatio quæ verberibus exigit fidem*; I shall add, *Contumeliis & Mendaciis*. It is a new and unheard-of Manner of Preaching, which enforceth Faith by Stripes, Reproaches and Slanders. And *Grotius* tells us, in the Preface to his Book, *De Fure Belli*, p. 19. ' That the School-Men furnish us with great Examples of Modesty, whilst they contend among themselves with Reasons and Arguments; and not, as the Custom now begins, to deface our Books with Reproaches, the spurious Issue of weak and effeminate Minds.

And now to his Introduction.

And, first, among other Favours I have done him before (though ill rewarded) I must Methodize that part of his Introduction which concerns me, thus:

First, He endeavours to Excuse himself from writing. *Secondly*, He gives us the Reason of his Writing. *Thirdly*, He falls upon me, and my Book. And *Fourthly*, He dreams the Episcopal Party have helped me; for which he resolves to be Revenged of them. Of all which I shall take notice.

To begin with his Excuse, he saith, *I can truly say, I am so far from loving a Salamandrake Life, the Line of Contention or Controversie, for Controversie's sake, as to pray earnestly, that all our intestine Heats and Strugglings may resolve into that happy and lawful Striving. How each of us may please him that hath called us unto Holiness and Peace. And that there may be no Provocation, save unto Love and good Works.*

When

When I read this, I was awakened with some Expectations, that the Man had repented of his former Follies, and that he had brought us now some healing Counsels; at least, that he would have been willing to allow us that Liberty at home, which his Brethren would be glad of abroad: But I found my self quite frustrated, and that all this was but Paint and Hypocrisie; and that I might say, as Queen *Elizabeth* said of a Popish Embassadour, *Legatum expectavi, Heraldum inveni*: I expected an Embassadour, but found a Herauld: Or as one of his own Brethren said, 'I expected a Dove, with an Olive Branch in his Mouth, but I have found a Snake, with a Sting in his Tail. *Nemo diu agit Hypocritam*, None is long a Hypocrite. Before you read a page or two, he will put off the Disguise, and appear, *in puris Naturalibus*, in his own Colours.

Doth he think that any Man, who hath read his two Books, will believe him? He saith, *He loves not a Salamander's Life*. Why then hath he chosen it for near ten Years? a Time sufficient to have consumed him to Ashes, if he had not been a real Salamander: For in his last Book, he complains of the Primate, for refusing him a License to Print it, and hath but now taken occasion to revenge himself: So that having boiled ten Years in the Furnace of Contention, he now comes forth to vomit out his black Choler upon every Body he meets with.

He saith, *He loves not Controversie for Controversie's sake*. But if this had been true, he might have washed his Hands of one Controversie, before he had fouled his Fingers with another. He seems to be a Man of a great Mind, and esteems the *Quakers* as too low and abject Adversaries for the Honour and Dignity of a *Presbyter*: Therefore hath engaged with the *Episcopal Clergy*: But I doubt that *Incidit in Scillam cupiens evitare Charibdim*: He falls into *Scylla*, that seeks to shun *Charibdis*.

As to his Prayers for Holiness and Peace, we have some ground to doubt whether they be serious: Because of an Observe of the oldest Men here, to wit, *That Peace, Plenty and Presltery, were never yet contemporary in Scotland*.

He tells of *Love and good Works*: Let the Reader judge whether he merits Love upon any other account, than the Obedience due to the Commands of our Lord Jesus Christ, who

who hath said, *Love your Enemies, Bless them that Curse you, and do Good to them who Despitefully use you and Persecute you.* As for *Good Works*, if Railing, Reviling, Slandering, and bearing False Witness against his Neighbours, be his *Good Works*, I wish I may be preserved from his evil Works.

In the second place he gives us the Cause of his Writing in these words: *My main end is, only to disabuse my Protestant Brethren, misled by some who are so uncharitable as to Un-Church and Damn the greater and better part of the Reformed; because they imbrace not as Divine, that which at best is but of Humane Device: And who thus conspire with the mortal Enemies of all Protestants, against these of them, whom the common and insatiable Adversaries most implacably hate; for above all others, the Presbyterian Puritans, &c.*

If this be his End, he hath certainly taken unlucky Means to bring it about. One of his old Friends, a *Heathen Poet*, tells us, That Charms may invite the Moon out of Heaven: But I never read that she cared for barking. And therefore look to your selves, my Friends, whom he calls his *Protestant Brethren*; for in so venomous a Malice, Courtesie is always Fatal: If Scolding cannot do the business, he hath in store, *Ratio ultima Cleri*, The Clergy's last Refuge; and wants nothing but Power to enforce it.

He calls Episcopacy, an *Humane Device*, and themselves *Uncharitable*, because they Un-Church all who will not imbrace it as Divine.

I always thought the Episcopal Party more Charitable (at least in their Opinions) than the Presbyterians. I have cited several Bishops already upon that Head, I shall now give him a Pope, to wit, *Gregory the Great*, in his Epistle to *Paschase*, Bishop of *Naples*: "Such as would, with a sincere Design, draw over (the *Aliens* from the Christian Religion) to the Orthodox Faith, must do it with gentle Methods, and not with Roughness, lest ill usage drive away such, whose Minds might have been wrought upon by clean Reasonings. And whoever will do otherwise, and under this pretence, will hinder any from their Customary Ways of Worship, it is evident thereby, that they follow their own Ends more than the Cause of God. I shall intreat the *Presbyterians* in *Edinburgh* to
compare

compare this with their Practises towards the People called *Quakers*, in violently keeping them out of their Meeting-House, in the Year 1697.

As to Un-Churching, it seems our Author must be ill acquainted with the Doctrines of his Brethren, the Itinerant Preachers sent to the *North* (*vulgo*, The Twenty Merkmens) whose common talk it was in the Pulpits, That the Gospel had not been preached there these Twenty Eight Years past, that is to say, all the time of *Episcopacy*: Now where the Gospel is not preached, no Christian Church is, it being one of the Essential Marks thereof; so that I may say with *Beza*,

Cæcus es & Bezaam reprendis Sexte quid Ergo?

Sonum Reprensor debet habere Caput.

Thou art blind thy self, O *Sextus*, yet Reproaches *Beza* therewith. But sure he should have a whole Head himself that reproves another.

As for the Divine Authority of either of them, I am little concerned; nor do I intend to meddle in that Controversie; only, if our Author can shew me, either from Scripture or Antiquity, a General Council of *Presbyters*, intermixt with *Lay-Elders*, without a Bishop among them; a Provincial Synod, and *Presbyters* of the same kind, a Church-Session constituted of a Priest and *Lay-Elders* having Jurisdiction, not only to appoint Penances (such as the Stool of Repentance) but also to impose upon Delinquents pecunial Mulcts, and to exact them, and bestow them at their Pleasure: I shall acknowledge him better read in Scripture and History, than I pretend to; tho' perhaps I have been no less inquisitive than other Plowmen have been.

In the next place he insinuates, That the *Papists* most implacably hate the *Presbyterian Puritans*, and would have them thought to be the most irreconcilable to the *Roman Doctrine*, and on this account, The prime Objects of their Malice.

I know no place in *Europe* where *Presbyterian Puritans* reside, but the *West* of *Scotland*, and some part of the *South*, and I am certain they have been as little troubled with *Papists*, or *Popish* Persecution, as any People in *Europe* have been: And as for reconciliation between them. it is no way to be expected, because they differ in their Forms of Government; the *Papish* being Monarchical, the *Presbyterians*

byterians Democratical, and both of them claiming an absolute unlimited Power, unaccountable to the Civil Magistrate: But in many things they agree, to wit, Tyranny, Cruelty, &c.

I am now come to the third thing mentioned, wherein he falls upon me and my Book, which he calls, 'A pretended Answer to a part of a Book, wherein he had given some further Discovery then had been already made, of some of the Impieties and self-Contradictions of that Sect.

This I have taken notice of before, as a great vanity in our Author, in preferring himself to his other *Presbyterian* Brethren; albeit he had adduced nothing new, but some Lyes of his own forging, and what he had taken from two noted Forgers, *Hicks* and *Faldo*, as I have formerly told him. He calls it, *A pretended Answer*; but all he hath done here, will hardly clear him of what is therein charged upon him, but it will lie at his door, till he be at leisure to give it a more discreet Reply.

In the next place he says, 'He does not think that my Book belongs all to one Parent.

He should have given us the reason of his thoughts, for he may think *Black* is *White*; and in this he must surely depend upon Tradition, whether it be so or not; and I doubt not his Informers are Men of as little credit as himself, but he hath heard none yet say,

Hos ego versuculos, feci tulit alter bonores.

I wrote it, but another took the Praise.

But more of this afterwards.

Immediately after this, he giveth us a piece of rare stuff, thus; 'I can say with the Prophet *Jeremiab*, that I have suffered rebuke for my God's sake; and with *Job* can take mine Adversary's Book on my Shoulder, and bind it as a Crown to me, having received all along thorow't, instead of a Consutation, a most strong Confirmation of the Truth of the Doctrine I propugned.

Would not a Man think that this had proceeded from a sober humble self-denying Person, one that can bear Injuries, if he had met with any?

But be not mistaken, This is but a lucid interval, and you'll find him shortly as Mad as a Man can be; and of all Persons, a Mad Priest is thought the most incurable; I must therefore add what follows.

' You

‘ You shall find him (*saith he*) most frequently yielding
 ‘ the whole Controversie, as also over-skipping the Mar-
 ‘ row of what I had adduced; and yet anon triumphing
 ‘ as if they had never in the least been guilty of such
 ‘ dealings: You shall find that the most pardonable pieces
 ‘ of their Book, is wild Gibberish, extravagant Raveries,
 ‘ meer Impertinencies, palpable Perversions, loud Lyes,
 ‘ Heresies, Blasphemies; and in a word, a Lump of Stuff
 ‘ so Atheistical, that it proclaims the Authors neither to
 ‘ fear God, nor regard Man; never to have consulted Con-
 ‘ science, nor to have remembred of future Judgment, or
 ‘ of the Account they must give at the tremendous Tri-
 ‘ bunal of God: Yet all this is but what I expected, and is
 ‘ not unworthy of these, who, with Satan’s sworn Slaves, re-
 ‘ nounce their holy *Baptism*, and therewith whatsoever is con-
 ‘ stitutive of a Christian.

Here you have a full Answer to my Book, such as it is:
 I told you before what you might expect. Could this Pal-
 try Stuff have proceeded, but from a Spirit grievously ex-
 ulcerated? Could any thing but a raging Sea have cast up
 such Mire and Dirt? Could a good Tree have born such
 Fruit? Or a pure Fountain have sent forth such impure
 Streams? No surely: To rail in Religious Controversies, is
 nauseous any way; but to rail Rhetorically, and with a
 Jingle, is sufficient to provoke a Vomit. What hath dis-
 tempered this poor Man? The King of *France* that lost
 his Wits by the carelessness of a Page, that carried his
 Launce, and let it fall upon his Masters Head, so frightened
 him, that he never recovered his Wits again; and what if
 the Plecig-Staff hath done our Author the same trick? It’s
 evident the Man is Angry with me, and Anger is Madness,
 and as strong in Force, though not in Course so long. And
 I desire you may take notice what vast difference there is
 betwixt solid Reason, and furious Passion; it seems that
Machiavel his old Rule, hath great esteem with him,

Calumniare audacter aliquid adhærebit.

Throw Dirt enough, and some will stick.

But I have one comfort, He hath been found to trip so
 often, that few will believe him; For though an ill Man
 (as one saith) cannot by praising, confer Honour; nor by
 reproaching, fix an Ignominy; yet there is more in it, for at
 the same time that we imagine what is said by such an Author
 to

to be false, we conceive the contrary to be true; and I can assure him, that many as wise and learned Men as himself have read that Book, and have given it no such Character.

But before I dissect his Answer, I must tell you, That in my last, I (partly) answered a Fool in his Folly, lest he should be wise in his own Eyes; but now I resolve not to Answer a Fool in his Folly, lest I should be reputed, as great a Scold as he, which is a Character no Man will covet, who regards his Fame.

In the first place he compares his Patience to *Job's*, and the Prophet *Jeremiab*; but I told you, This was but a lucid interval; and he is now fallen into a perfect Lycanthropie, his Discourse being all turned into Howling, Yelling and Barking, without the least vestige of Reason in it.

I shall next take notice of his Ingratitude; he saith, That all along throughout, I have given him a most strong Confirmation of the Truth of the Doctrine he propugned: And a little after, That I most frequently yield him the whole Controversie.

Now consider, What monstrous Ingratitude is this? After I had done him such a favour, as to write twenty Sheets of Paper, as a most strong Confirmation of his Book, as if I had yielded him the whole Controversie, to treat me as an Atheist, Heretick, Blasphemer, &c. seems very wild-like: But 'tis observed, that Mad-Men are most Furious against their Friends and Benefactors: But if this be the best reward he bestows, I think few Men will be curious to do him a good Office. And yet when he takes leisure to cool his thoughts, he may find that the Evil and Reproach he prepared for me, returns upon himself; and then, *Qui sibi nequam cui bonus?* He that's false to himself, To whom is he true? For if my Book be a Confirmation of his, and a granting of the whole Controversie, then undoubtedly his Book must be of the same Grain, and a piece of the same Stuff; and if my Book be a lump of Atheistical Stuff (yet a Confirmation of his Book) he cannot deny his to be Atheistical, Blasphemous, Heretical, &c. Seeing he says, *I yield him the whole Controversie, and so have not opposed him:* It is evident he is the first Atheist, the first Heretick, the first Blasphemer, &c. if any such thing were true of my Book: But *Fraus Latet in Generalibus:* Deceit Lurks in Generals:

An

And he hath not adventured to prove his Libel, either by Instances, or by relieving one of his own baffled Arguments, or touching one of mine.

But immediately he becomes as Serious as it is possible for a Mad Man, and tells us, ' The Book proclaims the Author neither to Fear God, nor Regard Man, never to have consulted Conscience, or remembred of future Judgment, or of the Account they must give at the Tremendous Tribunal of God. Here he leaves off his Banter a little, and gives us Cant for it. But how can he reprove others, who hath let the Sun go down upon his Wrath Three hundred times at least, and hath so long given place to the Devil, and now casts up such Foam? Let him not teach the Laws of God, while he hates to be Reformed; and learn to bridle his Tongue, before he be esteemed Religious. But how can he talk to us now of a future Judgment, when in his last Book he accused us, as down-right *Sadduces*? But it seemeth, either he hath forgotten himself, or he hath better Thoughts of us now: And I know not when I have him, or when I want him. He tells of *consulting Conscience*; in this he is no less inconsistent with himself; for he calls *Conscience* a *Natural Thing*; and they teach *that our whole Nature is corrupted*. How then shall we consult Corrupt Nature? But I doubt our Author hath consulted it too much in the writing of both his Books; otherwise he had not given so much way to his unruly Passion as he hath done.

But now he will rank us among Witches, saying *who with Satan's sworn Slaves, renounce their holy Baptism, and therewith whatsoever is constitutive of a Christian*.

Behold how far Inveterate Malice and Revenge will transport a Man! He hath been just now talking of the Tremendous Tribunal of God, and anon falls into a mad Fit again. Did he, or any Man else, ever know a *Quaker* to Renounce his Baptism? Or is this Language fit for a *Presbyter*, who denies Baptism to be necessary to Salvation? For Proof whereof, I shall cite no private Authority, but that most Famous Assembly, held at *Glasgow*, in the Year 1638. *As Sess. 17. Decemb. 1638. Number 4.* 'Which Acts and Censures make manifest, that our Kirk abhorred whatsoever fostered the Opinion of the necessity of Baptism, and giving of the Sacrament, as a *Vanicum*. Thus the General Assembly.

But,

But, lest our Author should say, I yield him the Controversie here, I assert, That the true Christian Baptism is absolutely necessary to Salvation: And I heartily wish, that I, and all good Christians, may keep to what is necessary, and neither be Superstitious, nor seek to Supererogate.

And now, being weary of him, I shall give him this sober Reply to what he hath said. And *First*, (though he always writ in the Plural Number) I assure him, he hath to do with no Man in the World, but my self. And *Secondly*, That none of my Acquaintance will believe him, than I am an Atheist, either Speculative or Practical; and I bless my God, I have the Testimony of a good Conscience to boot. *Thirdly*, As for Blasphemy, the Lord (who knows my Heart) knows, I abhor any thing that hath a tendency that way; and as he hath hitherto preserved me from Blaspheming his Holy Name, either by Word or Writ, I trust in his Mercy, that he will continue so to do, while he allows me a Day upon the Earth. *Fourthly*, As to Heresie, I can truly say, with a good Man, *Errare possum Hæreticus esse nolo*, I may be mistaken, I may err, I am not Infallible; but I will not be a Heretick. And *Lastly*, As to Gibberish, Raveries, Impertinencies, &c. an Adversary can be no competent Judge, being a Party, and that very Malicious. So I hope my Country-Men (to whom I address my self) will give him no credit, till he bring better Evidence, than his dogmatical and uncharitable *Ipse dixit*, (he saith it.) But a Reproach will run, when a Just Vindication can scarce creep. If it were not the Interest of those Men to render us odious, we might be esteemed good Christians by their Hearers, and even by some of themselves. But the safest way to take away our Lives, is to render us Abominable; and it is no less advantage to the *Clergy*, to represent us Wicked, than it is for us to be really Pious: Their Advantage being outward, ours inward. To conclude, this Man hath no Charity for any that bear the Name *Christian*, but his own Brotherhood, and prepares War for all the World beside. He is sick of Malice and rooted Envy, and therefore I will give him a Pill; and I hope he will digest it the better, because it comes from a Brother of his own, Thus:
 * The Gospel is a Message of Peace, from the God of Peace
 : by

by the Prince of Peace, to the Sons of Peace; which Gospel breathes nothing but healing Counsels; drops down the balmy Dews of Gentleness, Meekness, Patience, Long-suffering, Charity: So that, *Aut hoc non est Evangelium, aut vos non estis Evangelici*, Either Charity is not Gospel, or our Author is an Infidel.

I am now come to a piece of fluff, so impertinent to his purpose, as he might have been ashamed to bring it forth. And thus he begins: *For a further Confirmation whereof, bear the Quakers themselves, who are now split into Factions; to wit, Keithians and Foxonians, &c.* And then he goes on with Citations, of, He said This, and the other said That, and in the end sings his *Te Deum*, as if he had now undoubtedly done his business.

But I shall ask this great Roaster two or three Questions, and then let him make the best of it he can: *First*, Was the Reformation the worse, that the Reformers split among themselves? And that *Luther* called *Calvin* a Devil? *Secondly*, Was the *Presbyterian* Cause the worse, that they split among themselves, and brought forth the *Independents*? Who called them a *Synagogue of Satan*; and their Synods and Presbyteries *Inquisition Courts*, and themselves *Tyrants*, and turned them out of Government, which was the most grievous Mortification they could have met with; having been for so long a time Lords over, not only the Souls, but the Bodies and Estates of the Nation? *Thirdly*, Was the *Presbyterian* Cause the worse, that *James Sharp* (once as Famous among them, as ever *George Keith* was among us) not only deserted them, and spoke against them, but assisted in making Laws, and putting them in Execution against them? Or was their Cause the better, that they murdered him for his pains? Which *G. K.* neither seareth from us, nor shall ever have cause. It is needless to mention the many latter Schisms among *Presbyters*, not yet fully cemented; though the bestowing such fat Benefices, as *Liberton*, hath much conduced to stop the Mouths of some of them. Was there ever a Church without some such things? Was there not once a proud *Presbyter* at *Alexandria*, who got more Followers than there are *Puritan Presbyters* (as he words it) in the World, and yet was at last found to be a Blasphemous Heretick? In short, let our Author grant so much to the *Papists*, That Unity is an Essential Mark of the true Church, and that all the *Puritan*

Presbyters in the World are at perfect Unity; and then he may tune his Organs. And withal, remember that the Testimony of an Adversary is no good Evidence.

And now I am come to the Fourth thing I mentioned; to wit, his Dream, *That some of the Episcopal Clergy have helped me*: In Revenge whereof (it seems) he hath written his Second Book: But we have a common Saying, *That Dreams are contrary*. And moreover, the Sufferings of the *Episcopal Clergy* are sufficient, without any Addition upon my Account.

And therefore I do heartily assure all my Country-Men, That there is no Man in the World accessory to the writing or composing of one Sentence of that Book, but my self; and therefore I shall tell mine Adversary, and his Brethren, *Ego adsum qui feci in me Convertite Penas, O Clerici*. Here I am, the Author; turn your Malice against me, O ye Priests.

Having thus cleared others, I shall take notice of his own Inconsistencies: And First, he saith, *I cannot think my Plow-Man to be the sole Author of the Book*. And why, I pray thee? If it be such a piece as thou hast lately represented it, sure a very mean Person might be the Author of it: Could not a Plow-Man have written wild Gibberish, extravagant Raveries? &c. And yet it must be thought the Work of an *Episcopal Minister*, of no mean Rank. If this looks not like Gibberish, let the Reader judge.

But why doth he call me his Plow-Man? I doubt, if ever he yet attained to the Honour of having a Plow-Man of his own. And I must tell him, that I have read of some very honourable Plow-Men, such as *M. F. Camillus*, and *Titus Quintus Concinatus*; and when he flights a Plow-Man, he should remember *Elisba*. But you shall have a more full Specimen of his Arrogancy hereafter.

The next Tale he tells us, is very worthy such an Author. *It's true* (saith he) *they hate all Protestants, and chiefly Presbyterians*. This is so far from being True, that it is a very gross Falshood. Many honest Protestants love us, and are convinced that we love them: Which both have been made evident, by mutual good Offices. And because that though he speaks in the Plural Number, yet intends only me, as being the Author of the Book; I shall therefore assure him, I am at Peace with all Mankind,

kind, and am so far from Hating him (notwithstanding his injurious dealing) that if I saw him in Distress, I would adventure my Person to help him; and beside, if I hated all Protestants, I must necessarily hate my self, who am a Protestant; and it were no small advantage for our Author to be as free from self-Love, as I am from self-Hatred. This foul Charge hath been intended to render us odious, but I hope no honest Protestant will believe it.

He saith, I have studied to blacken *Presbytery*; but he is mistaken; for I had neither a mind, nor room enough to depaint it in its true black Colours, which I could have done to purpose, having felt the smart of it, whereof I retain the sense to this day; and his Tongue will cease in his Head, and Hands fail him, before he can wash off the black Spots it left behind it since the last Rebellion.

He talks next of Palliating *Quakerism*; but he might have remembred so much of his Latine, as *Veritas non querit angulas*: Truth seeks neither Cloaks nor Corners; And all his endeavours to Palliate *Presbytery*, and its Practices, after the Year 1638. will be found but a narrow covering.

He tells us, He finds in many places only Libels larded with Lyes, Calumnies and Reproaches, &c. I told him before, that *Deceit Lurks in Generals*; but he hath not the Candor to Instance one of them: This may pass with credulous Fops, and such Novices as our Author; but with Men of Sense, who were Witnesses to the Transactions of those times, they are well known to be sad Truths.

Next he observes (and would be esteemed observant for so doing) ‘ A warmth or kindness for those of the Episcopal Principles, and in a word (*says he*) much of the Book breathes forth another Species of Malignancy, peculiar to the Author of *Presbytery's Trial*, &c.

I thought the nick-Names of Malignant and Round-head, had been forgotten; but we see what lies at the bottom: What if I have a kindness for some of the Sufferers among the Episcopal Party? Is Sympathy with Sufferers a Sin; Especially when they Suffer for Conscience sake? I can tell our Author, that I both pitied and prayed for the *Presbyterians* when they were Sufferers, and am sorry they should now so far forget themselves as to become Persecutors. And as for the word Malignancy, I acknowledge I do not well

understand it, and perhaps neither doth our Author himself; but as it is generally taken; I cannot deny but that I always preferred Order to Confusion; and I yet think that the City of *Athens* was better governed by one King, than by Thirty Tyrants: And likewise, that Fourteen Bishops were a more tolerable Grievance to the Kingdom, than a Thousand *Presbyterian Popes*. These are my own Sentiments, and I desire they may be charged upon no Man but my self, I shall yet add another, to wit, I am for the Doctrine of *Non-Resistance*, chiefly in Religious Matters: And now let him call me Malignant, or worse if he please.

He tells us next of *Heylin, L' Eſtrange, Romanists, Hierarchicks, Papaturians, &c.* These are hard and uncooth words, but they are understood; but he needed not the half of this; the chief difference betwixt *Papists* and *Presbyterians*, being that the latter are the more merciful Executioners; and in lieu of the *Papists* Racks, Tortures, Fire and Faggot, the *Presbyterians* may perhaps allow Axes and Halters to make more quick dispatch: And seeing both are Wolves, the *Presbyterians* are so kind, they desire none to worry us but themselves; and you may easily perceive what an eager desire our Author hath to bite, by his wild Grinning.

And lest our Author should say, This is a blackening of *Presbyterians* without Proof, I shall proceed to compare them. The *Papists* since the beginning of the Thirteenth Century, have always practised Burnings, and other such like Cruelties: And all Princes have been required by the Authority of General Councils, to root out Hereticks out of their Dominions, under the pains of Excommunication, Deposition, and giving away their Dominions to others: And the Popish Bishops, at their Consecration, are obliged by Oath, that they shall Oppose and Persecute Hereticks to the utmost of their Power: 'Hence (*says Dr. Burnet*) 'no Popish Prince or Magistrate can be blamed for Cruelty, so much as for being of so Cruel a Religion, whereof Persecution is a part, and that expressly by the fourth *Lateran Counsel*.

Now that *Presbytery* is nothing short of this, see the Solemn League and Covenant, *Art. 2.* Where they Swear with their Hands lifted up to the most high God, that they shall

shall without respect of Persons, endeavour the Extirpation of *Popery, Prelacy, Superstition, Hereſe, Schiſm, &c.*

So let my Country-Men Compare and Judge Impartially, whether a *Presbyterian, qua talis* (as ſuch) be not as much obliged to Perſecute, as a *Papiſt*, and that it is a part of the one Religion, as well as of the other; remembering, that not only all Subjects were inſorced to Swear this Oath, but even the King himſelf.

In the next place he becomes *Labeone Inſanior*, even as Mad as a Man can be, and that upon his former Dream, that ſome of the Epiſcopal Clergy have joyned with me: Lo he cries out, ‘ Strange! Can they not uphold their Hierarchy, unleſs they thus ſtudy to undermine Chriſtianity, and joyn with its deadly Enemies; and that too, with ſuch Varlets of them, whoſe Brutishneſs, and Moſiſh Deſpicableneſs, as was the good Fortune of *Æſop’s Aſs*, are their only Security, and ſets them too low for any Man to notice them. I am alſo informed (ſaith he) that the pretended Author uſed to have moſt cloſe and frequent Converſe with an Epiſcopal Miniſter of no mean Rank, &c.

Here, as I told you before, you have the Man *In puris Naturalibus* (in his own Natural Colours) he Stamps and Tears, and Swells as big as *Æſop’s Frog*, and all upon a falſe Suppoſition, which I have answered before, I hope, to the Satisfaction of unbiassed Men: But the Pride of this Man is intollerable; he calls us Varlets, this word hath two Significations, to wit, Slave or Vaſſal: For the firſt, We are obliged to Chriſtianity, there being no Slaves among Chriſtians: And a Vaſſal is, He who holds Lands of a Superiour, of which kind I acknowledge my ſelf to be one; and the beſt Men in the Nation hold their Lands either of the King, or ſome Inferior Superiour; For I know no Freeholders, but Beggars and Prieſts.

He ſaith, *My Moſiſh Deſpicableneſs hath ſet me too low for any Man to notice me* (for it’s me alone he hath to deal with) but how Deſpicable ſoever he may eſteem me, he might have ſpared the word *Moſiſh*; ſeeing (I thank God) he hath a much greater affinity to the Moles than I: And if I be too low for any Man to notice me; It ſeems he muſt be a Bruit for his pains.

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Nevertheless, seeing the Competition comes betwixt him and me, I hope my Readers will excuse me to be a little jocund with him, having been so long time Serious with a Mad-Man; and now let us compare.

If there be such a vast Inequality, it must be either in our Birth, our Breeding, our Persons, or our Parts. For the first, I am not good at reckoning Genealogies, and the Laird of Cromarty is now dead, who perhaps could have helped me; and I am content the matter be referred to King James the Sixth, who was perhaps as well skilled in Herauldy as either of us.

This King had an *Axiom*, that *Omnia Nomina desinentia in Son, sunt Carlativi generis præter Robertson*: All Names ending in *Son*, are of a Base or Carlish kind, except *Robertson*: So here I have the better of him, till he produce better Authority.

Secondly, As to our Breeding, our Author confesseth in his last Book, that his was *Eleemosynary*; and I tell him, mine was *Free*: I stand obliged to no Man for it, but my Father: And as for my Master *Andrew Cant*, Junior, He was inferior to few in the Nation for Humane Literature.

Thirdly, As to our Persons, I bless my God, I can say, *Est mihi Mens sana in Corpore Sano*: I have a sound Mind, in a sound Body: Neither of which I think our Author can boast of.

And, *Fourthly*, Our Parts, of which neither he nor I are competent Judges, but must come under the cognizance of the wide World: And this shall suffice for his Proud and Arrogant Banter.

And now, whereas he tells us, that I had close and frequent Converse with an Episcopal Minister of no mean Rank.

I must tell him, this Discourse of his is very Incoherent; for if he was a Minister of no mean Rank, How comes he to be accessory to the publishing a Book, whose most tolerable pieces, are wild Gibberish, extravagant Raveries, &c. Certainly, let any sensible Man take this whole Discourse as it lies, and he must conclude this Minister (if there were such a Man *in rerum Natura*) to have been either a meer Ignoramus, or a great Cheat; for if he intended to assist me, and had been a Man of no mean Rank, he could not

not have permitted me to have published such stuff, as our Author represents it to be. And if he was a Cheat to me, and did it designedly, then sure he deserves more thanks from our Author, and more kind usage: So that, take the matter how you will, our Author hath writ Non-sense. He tells us, he *was informed*; but he should not be so Credulous, as to blast Men's Reputations upon such false Surmises, lest he be called in question for it: The Episcopal Party is not yet so low, but they may resent such Injuries. There is no new thing under the Sun; that which hath been, may be; and our Author may yet live to hear of a Change; and though he should not, yet it is hard dealing, to crow over Men when under Affliction.

I shall now advise my *Presbyterian* Country-Men, to come to a sober Mind, and stop this rude and crude Scrib-ler: And having got the Possession of the Pomp and the Pelf, sit down quiet with it, and suffer other Christians and Protestants to live at Peace, beside you: Remembering the old Verse,

Sed Tacitus pasci si posset Corvus haberet.

Plus dapis & Rixæ multo minus invidiæque.

If the Raven would quietly feed, he might have more Food, and less Envy and Strife with it.

And to let you see how little Service this Man's Book is like to do you, I shall set down a few Remarks I made upon it.

My *First* Remark shall be, That in his Introduction, he would seem to flatter the Church of *England*; and yet in page 107, and 108. speaking of the same Church, he says, *Is not that Kingdom where Prelacy is of most account, filled with the most idle, naughty and profane Clergy-Men that are to be found, at least in the Protestant World.*

Secondly, After he hath tugged hard, to prove a Parity between Church-Officers; he may expect to do his business, *Ad Calendas Græcas* (or never.) For had our Author lived to see *Presbytery* in its true *Vortex* (or height) it would have made his Head giddy to behold it. If there was but one Pragmatick Fellow in a *Presbytery*, he was sure to lead all his fellow *Presbyterians* by the Nose; or in a Provincial Synod, two or three such, made all the rest Ciphers; and if there happen'd a Competition, then followed Factions and Confusion; each advancing his Interest, to get a

Plurality of Votes: Concerning which, Dr. Burnet says, *The Majority of all Societies is apt to be corrupted.* So we cannot long hope for much Order, where the Major Vote determines every thing. And I have seen a Presbyter, to wit, *Andrew Cant*, Senior, have more Authority, and Rule more Imperiously in the Diocess of *Aberdeen*, than ever I saw any Bishop there.

For, First, Both Parties claim the Scriptures, and sometimes the same Texts, and they have not yet agreed upon a Judge. So it may be said, *Quis Litem hanc dirimet nisi veniat aliter Elias*: Except another *Elias* come, and bring down Fire from Heaven, the Controversie cannot be decided.

And lest our Author should here say, I have widened the Breach, and made a Reconciliation Impracticable, I shall propose a Midst; and if neither Party thank me for it, I'll do it *Gratis*.

Their Difference is chiefly about the Interpretation of Scriptures, Which relates to Church-Officers: I shall not send them to the *Pope*, but to a famous Protestant, yea, a *Calvinist*, *Peter Martyr*, *Loci Communes*, page 31. There he tells them, 'That without the Spirit, no Man can understand the true and genuine Sense of the Scriptures. Where he citeth many Scriptures for that effect; as, *My Sheep hear my Voice: The Natural Man doth not perceive the things of God*, &c. *The Anointing shall teach you all things*, &c.

But he starts one Objection thus: '*Dixerint aliqui, vera quidem sunt hæc at nos Spiritu destituti sumus*: Some will say, These things are indeed true, but we are destitute of the Spirit. To whom (saith he) I shall reply: If ye be void of the Spirit, how dare ye call your selves Christians? Whereas *Paul* to the *Romans* teacheth, *That he who hath not the Spirit of Christ, is none of his*. And a little after, 'But in the mean time, this I affirm, That there is no true Christian, to whom so little of this Spirit is granted, but that he is able to draw forth and judge, out of the holy Scriptures, what things are necessary to Salvation.

Now, if your Controversies be about things necessary to Salvation, here is a way to reconcile yon; and if not necessary to Salvation, I pray do not trouble the World so much about them.

And Secondly, All Protestants lay claim to the Fathers of the first three Centuries; and our Author hath loaded, if not loathed, us with Citations: Yet in the end, page 165. He tells us, 'They were like others, subject to Humane Weakness and Corruption; fell into Compliance with the growing Errors; into immoderate Heat, Prevarication, and Self-Repugnancy, and Negligence to search for the Scriptures their meaning. And then he nameth *Stephen*, and *Cyprian*, *Epiphanus*, and *Theophilus*, and even *Hierom*, the great Presbyterian Father, and *Ruffinus*; he adds, *Not to name others*; 'In all which, says he, it is apparent, how little they believed one another, and how many of them prevaricated in Favour of their particular Fancies.

In the next page, he falls upon *Justin Martyr*, and *Clement Alexandrinus*, and *Optatus*: He tells us that *Justin Martyr* endeavoured to persuade the *Gentiles*, that all Mankind were Partakers of Christ, because they were Partakers of Reason; and Christ is called *Logos*, which also signifies Reason. He also falls upon *Origen*, *Methodius*, and again upon *Hierom*, not sparing *Augustine*; who (he saith) sometimes commends and praises several unscriptural Ceremonies.

Thus you see how he hath dealt with the Fathers; so that they cannot be Judges. And so his whole Book Lands in a *Nil sequitur*, Nothing follows.

Here you have the Fruit of all the Author's Labours; and that he hath left the matter no less uncertain, than when he set Pen to Paper.

But he hath adduced one Argument wholly Evasive of Episcopacy (as he words it) And take it thus:

He cites his old Friend *Homer*, the blind Poet, for the signification of the Name *Bishop*, calling it a Name of *Labour and Travel*, and not of *Honour and Dignity*: Whereas the Name *Presbyter* truly imports *Rule and Honour*. And a little after, *Not a Title above Presbyter, but rather used by way of Diminution and Qualification of the Power implied by the Name Presbyter*.

To this I shall only say, That if our Author can persuade the *Clergy of Scotland*, that there is more Rule, Honour and Dignity (which always implies, Wealth to maintain it) to be had by being a *Presbyter*, than by being a *Bishop*, he shall do his business more effectually, than by writing an Hundred such pieces as his *Nazianzenian Querela*, & *Votum Justum*, as he calls his Book.

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My Third Remark shall be this, He is offended with those that charge the *Presbyterians* with *Anti-monarchical Principles*. But I must tell him, That now a-days Men's Principles are not so much looked upon as their Practices; because many times Men of his Station are like Water-Men, who look one way, and row another: He labours to justify them with one Hand, and casts all down with the other.

The *Presbyterians* have had to do only with Four Kings of Scotland, since they were a People; and how our Author hath treated them, you shall hear. In page 13. he saith, *King James the Sixth rarely minded to keep what he promised, &c.* And a little after, *King James his Prevaricating, Temporising, Promising and Consenting, to what he never meant to stand longer than by Force he should be able to undo them.* And again, *Neither made he any Bonds to obtrude upon this Kingdom, Inquisition-like, High Commission Courts, without any Law, or Acts of Parliament.*

Hereby he makes King *James the Sixth*, a Traytor and a Tyrant; much like *Bradshaw* to King *Charles the First*, upon whom he falls next, saying, *These his steps were trodden by his Successor, &c.* Thereby confirming all that *Bradshaw* said.

And when he comes to King *Charles the Second*, he saith, *The Associates were at least to be excused and pitied, seeing they not only had fresh Memory of the scarce paralleled Dealing of the preceding Reign, but also perceived evident Specimens of a strange Genius in the Successor.* Whence they might collect, how sad and terrible things might be feared from him, &c. As for King *James the Seventh*, it is well known what a flattering Address he received from the *Scots Presbyterians*, and how little good Will they meant him.

And now, by our Author's Practices, let Men judge of his Principles; and whether it be suitable Language for a Man of Monarchick Principles: Do his Brethren think that this will be savoury Language in the Ears of King *William*, or that he will be pleased to have the Sepulchres of his Royal Progenitors digged up by such a Pedant, and their Names exposed to such Ignominious and Reproachful Infamy? Well, let him pretend Scripture for his Rule, and I will make it mine really; to wit, *Speak not Evil of the King, &c.*

I have yet one Remark, and it is this, He undertakes to clear the *Presbyterians* of the consequents of the Year 1638. alledging for their Defence, That in their League with *England*, they neither believed that the *English* drove such ends as afterwards appeared, nor did they fore-see the dismal Alterations which ensued; *Otherwise* (saith he) *they had certainly never joyned with the English, or done ought of that kind.*

Now I must confess, this is the first *Presbyterian* I ever met with, guilty of so much Ingenuity, as to condemn the Solemn League and Covenant; but I told you in my last, I thought him a Mongrel; and I wonder how his Brethren suffered him to publish this. For *First*, It concludes all the General Assembly, as well Priests as Lay-Elders, to have been a company of *Cox-combs*, without Fore-sight or Understanding of the Charge that lay upon them: but this is little, if the Estates of the Nation had not been concerned: This will need an Act of the General Assembly to Confirm it, before it be believed to be the common Sentiments of the *Presbyterians*. And *Secondly*, It condemns all the Sufferers, who have stuck to it, since the *English* ends were discovered.

But I have one thing more to tell our Author of the Year 1638.

Before that Year, the Kingdom of *Scotland* was in a most flourishing Condition, having not only abundance of all things necessary for Humane Life: But there was so much Honesty, Fidelity, Brotherly-Love, and an entire Confidence in one another, that it was rare to hear of a Man to break his Word; Money was lent without Bonds, and a Cheat was abhorred and spurned at. But after the Assembly, held that year at *Glasgow*, had once proclaim'd War with Heaven, and had taken upon them, or rather usurped, that Papal Anti-Christian Power, of dispensing with the Obligation of Oaths, as may be seen, *Act. Sess. 13. December 5. 1638.* From that day may we date the Epocha of our Miseries; for since that time hath this Nation been in a declining Condition as to outward things; and not only so, but as if the Iron Age had then first appeared among us; we may say with the Poet — *Fugere pudor verumque Fidesque in quorum subiere Locum, Fraudesq; Dolique Insidiaq; & vis et Amor Sceleratus habendi:* Faith, Truth and Shame fled away,

away, and in their place succeeded, Fraud, Deceit, Conspiracies, Violence, and wicked Covetousness: No Trust, no Fidelity, and he was accounted the Wisest Man, that could most handsomly Intrap and Cheat his Neighbour; but (which above all is to be lamented) Perjury is become so common, that it is thought no Sin, but is openly avowed, and Men are not ashamed to take contrary Oaths; because of which, this poor Land hath mourned, and as yet mourneth; but I shall cease to meddle in that matter any further, lest I may happily get both Parties about mine Ears, and then have not I made a fair Bargain on it?

Only I cannot omit his frequent and disdainful repetitions of the word *Hierarchy*; this word doth signifie, a Sacred Principality, in Scripture, called, *A Royal Priesthood*, or Kings and Priests. Now if our Author think this Name of Holy Principality due to the Episcopal Clergy, he must certainly be an unholy Man that opposeth it: And if not due, Why doth he not tell his Reader so much? But he is to be excused, not being *compos Mentis*.

If my *Presbyterian* Country-Men would do themselves and the World so much Justice, as to Try, Search and Examine the Principles of that People, called in Scorn *Quakers*, and not take them upon trust from their Teachers (whose Interest it is to mis-represent them) they could not miss to have better thoughts of them. Other Men of Learning and Probity have done so, and have confessed to the Truth in many things, some whereof I shall here insert.

Doctor Henry Moore: *Scripta Philosophica*, p. 748.

Fatendum est, &c. Englished thus:

‘ It must be confessed, that they (to wit, the *Quakers*)
 ‘ have arisen much above the Dispensation of Familism, &c.
 ‘ If they all hold the same Faith with *Robert Barclay*, *William Penn* and *George Keith*; for while Familism is a certain
 ‘ Infidelity or Incredulity about a Future Life, and the History of a Saviour: *William Penn*, in his Book, call’d *No Cross*,
 ‘ *No Crown*, so presseth the Argument concerning a Future
 ‘ Life, and the Blessed Immortality of the Soul, that thou
 ‘ canst scarce fall upon any Author that inculcates that matter with greater Zeal and Vehemency of Spirit. But that
 ‘ we may pass by *William Penn* and *G. K.* concerning whom,
 ‘ I doubt not but they firmly believe a future Life; let us
 ‘ hear

* hear R. Barclay, what he saith in his *Apology*, p. 84. But we
 * (saith he) from our Hearts reject the Heresie of Apollina-
 * ris, who denyed Christ to have had a Soul, but only a Body
 * acted by the Divinity; as also, the Error of Eutiches, who
 * would have the Humane Nature altogether swallowed by the
 * Divinity; For as we believe him to have been a true and
 * real Man, so we believe him thus to remain, as yet in the
 * Heavens, glorified in Body as well as in Soul; by whom God
 * shall Judge the World in the last day of Judgment: But he
 * who believeth Christ to be glorified in Heaven, both in
 * Body and Soul, him indeed I cannot suspect of Increduli-
 * ty concerning the Immortality of our Souls; and so much
 * the less, because in another place, he seems to tell his
 * Mind in that matter sincerely, p. 137. Where speaking of
 * the secret Influences of Divine Joy and Life, wherewith
 * they are watered in their inward Silence and Retirements,
 * he saith, *This is a fore taste of that sensible Fruition, which*
 * *the Saints daily enjoy, in Heaven, which God often indulgeth*
 * *to his Children for their Comfort and Encouragement, especi-*
 * *ally when they are gathered together to wait upon him.* These
 * few words (which the Saints daily Enjoy) is indeed a full
 * and exprets Profession of the Immortality of the Soul.
 * And as to the History of Christ, he writeth very plainly
 * thus, in p. 85. *As we believe all these things which are writ-*
 * *ten in the Holy Scriptures, concerning the Conception, Birth,*
 * *Miracles, Passion, Death, Resurrection and Ascension of Christ,*
 * *to have been truly and really Transacted; so we believe all*
 * *Men are obliged to believe them, to whom God brings the*
 * *Knowledge of them: Yea, we think the unbelief of them to*
 * *be damnable, if any Man should not believe these things, be-*
 * *ing brought to his Knowledge; because the Divine Seed doth*
 * *encline him so to believe: And albeit, it doth not reveal to*
 * *every Man the External and Explicite Knowledge of these*
 * *things; yet it always assents to the Truth when it is decla-*
 * *red.* Which words (saith Henry Moore) are truly Gol-
 * den, and a true Touch-stone of the pure Gold: And a lit-
 * tle after, he saith, '---I do not a little rejoyce, that my fore-
 * sight hath not altogether deceived me, which I publish-
 * ed some Years ago; to wit, That such of them who did
 * continue in the Serious and Sincere Desire of that Know-
 * ledge which tendeth to Life and Piety, should come at last
 * safe unto Jesus Christ, that great Shepherd and Bishop of
 * our Souls.

Behold

Behold how vast a difference there is, betwixt a Candid and Impartial Inquiry in this learned Man, and a furious and prejudicate Bigotry in our Author.

And as to his disdainful *Ishmaelish* mocking and slighting of us, as so contemptible : He may see what thoughts more moderate Spirits have of us (even of our Enemies) see *Norris* his Book of the *Light within*, p. 32.

‘ And (as to the inconsiderableness of the Perswasion)
 ‘ I cannot think *Quakerism* to be so, as the Principles of it
 ‘ are laid down and managed by Mr. *Barclay*. That great
 ‘ and general Contempt they lie under, does not hinder
 ‘ me from thinking the Sect of the Quakers to be far the
 ‘ most considerable of any that divide from us ; in case
 ‘ the *Quakerism* that is generally held, be the same with
 ‘ that which Mr. *Barclay* hath delivered to the World
 ‘ for such : Whom I take to be so great a Man, that I
 ‘ profess to you freely, I had rather ingage against one
 ‘ Hundred *Bellarmines*, *Hardings* and *Stapletons*, than with
 ‘ one *Barclay*.

I shall add but another, *Joseph Glanvil*, his Essay 8. pag.
 29. ‘ I confess the proud and fantastick Pretences of many
 ‘ of the conceited *Melancholists* in this Age, to Divine Com-
 ‘ munion, have prejudged divers intelligent Persons against
 ‘ the Belief of any such happy Vouchsafement. So that they
 ‘ conclude the Doctrine of Immediate Communion with
 ‘ the Deity in this Life, to be but a high-flown Notion of
 ‘ warm Imagination, and over-luscious Self-Flattery : And
 ‘ I acknowledge I have my self had thoughts of this Nature,
 ‘ supposing Communion with God to be nothing else but the
 ‘ Exercise of Vertue, and that Peace, and those Comforts,
 ‘ which naturally result from it.

‘ But I have considered since, that God’s more near and
 ‘ immediate Imparting Himself to the Soul, that is prepa-
 ‘ red for that Happiness, by Divine Love, Humility and
 ‘ Resignation, in the way of a vital Touch and Sense, is a
 ‘ thing possible in it self, and will be a great part of our
 ‘ Heaven : That Glory is begun in Grace ; and God is
 ‘ pleased to give some excellent Souls the happy Anti-past.
 ‘ That holy Men in ancient times, have sought and gloried
 ‘ in this Injoyment, and never complained so sorely, as when
 ‘ it was withheld and interrupted : And the Expressions of
 ‘ Scripture are infinitely this way ; and the best of Modern
 ‘ good

* Good Men do, from their own Experience, attest it, That
 * this Spiritualizeth Religion, and renders its Enjoyments
 * more Comfortable and Delicious, &c.

And a little after, he saith, 'I considered these weighty
 * Things, and wondered at the Carelessness and Prejudice
 * of Thoughts, that occasion'd my suspecting the reality of
 * so Glorious a Privilege. I saw how little reason there
 * is in denying Matters of Inward Sense; because our selves
 * do not feel them, or cannot form an Apprehension of them
 * in our Minds. —

'And upon the whole, I believe infinitely, that the Di-
 * vine Spirit affords its Sensible Presence, and Beatifick
 * Touch, to some rare Souls, who are divested of Carnal
 * Self, and Mundane Pleasures, abstracted from the Body by
 * Prayer and holy Meditation, Spiritual in their De-
 * sires, and Calm in their Affections, Devout Lovers of
 * God and Vertue, and tenderly Affectionate to all the
 * World.

O that my Country-Men, of the *Presbyterian* Perswasion,
 would consider what a loss they are at, by doting upon
 Trifles, and running fiercely in the ways of Sect, being
 lifted up in the Apprehension of the Glorious Prerogatives
 of themselves and their Party, and scarring at all the
 World besides! While they may see other Men, no less Wise
 and Learned than themselves, (after a serious Enquiry)
 confess their Mistakes, and acknowledge these Blessed Truths,
 for which we are hated and derided.

And now, seeing our Author begins with a Bishop, I
 hope he will allow me to end with one, &c. Doctor
Burnet's Preface to the History of the Rights of Princes,
 page 49. 'Men are not Masters of their own Perswasions,
 * and cannot change their Thoughts as they please: He
 * that believes any thing concerning Religion, cannot turn
 * as the Prince commands him, or accommodate himself
 * to the Law, or his present Interests; unless he arrive
 * at that Pitch of Atheism, as to look on Religion only
 * as a Matter of Policy, and an Engine for Civil Govern-
 * ment. If the Sentiments of Humanity and good Nature
 * be thus defaced, it is no wonder if those of Justice and
 * Fidelity are of no great force.

I shall

I shall in fine earnestly Intreat my Antagonists, That if they write any thing more against me, that they will not stuff their Books with scurrilous Reproaches, malicious and bitter Sarcasms, which *Grotius* calls the spurious Issue of weak and effeminate Spirits; but write candidly, not charging us with Lyes and Slanders. Bring forth your strong Arguments, from Scripture and sound Reason; and if the Lord shall be pleased to continue me in Life and Health, I will promise you a suitable Return, (thorow his Assistance) and am truly

Your Well-wisher,

John Robertson.



FINIS.

